

AMIAA News

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Delegates of the Armenian Evangelical Union of North America, Armenian Union of France, the Union of the Armenian Evangelical Churches of the Near East, the Armenian Missionary Association of America and guest presence of Dr. Joyce Stein of the Stephen Philibosian Foundation. These delegates compose the Armenian Evangelical World Council and met in Paris, France from April 29 - May 5. Absent from picture is Mr. Joseph H. Stein, Jr. (Full report of the Council meetings will appear in the August issue of the AMAA NEWS).

Picture courtesy of Mr. Joseph H. Stein Jr.

OUR EVANGELICAL HERITAGE

By George Bezirgianian, M.D.



Dr. George Bezirgianian

Celebration is one of the ingredients of the warp and woof of life. Man celebrates almost anything and everything. The proud father struts into his office with his vest pockets sticking out with cigars to announce the birth of a son; proud parents

call friends to rejoice with them over the baptism of a child; parades and marches are organized to remember victorious wars.

Consider the respect granted to mothers on the second Sunday of May. The holiday is only 76 years old; but it has already achieved national status—Congress declared the day a holiday. The originator was Anna M. Jarvis. On May 9, 1905, she used the day as a memorial to her mother. It has been celebrated on the second Sunday in May ever since. To mention Mother's Day and to forget Father's Day would be inappropriate. Father's Day has not yet been declared a national holiday by Congress, but it did begin in the year 1910 at the suggestion of Mrs. John Bruce Dodd. The day was set for the third Sunday of June and was officially recognized by Presidents Woodrow Wilson and Calvin Coolidge.

Yes, all "celebratable" events have an origin. So does the Armenian Evangelical Movement whose adherents will observe the 135th Anniversary of that mini reformation on July 1. In 1846, our forefathers founded the first Evangelical Church of Armenia. Notice carefully that it was not then named Armenian Evangelical Church—that nomenclature became in vogue later, perhaps because it was easier to utter it or because our forefathers were not inside Armenia proper. It is important to emphasize, therefore, that the movement was as Armenian as apple pie is American. Neither did our forefathers want to separate from the Church of Armenia. They were finally obliged to separate because their hopes and desires for reform within the Armenian Church were not only left unfulfilled but on the contrary the believers were criticized, ridiculed, and persecuted. As G.H. Chopourian notes in his *The Armenian Evangelical Reformation: Causes and Effects*, the fundamental cause of the separation was a "cumulative one." "The aggressive missionary zeal, the New England theology, and the life of the missionaries," he writes, "coupled with a fear-laden isolationism and strict nationalism of the Armenian Apostolic Church inherited over the centuries in self-defense, along with other factors

George Bezirgianian, M.D. of Middletown, N.Y., is Vice President of the AMAA serving on numerous committees of the Association aside from his membership on the Board of Directors and the Executive Committee. He is an ardent supporter of the AMAA and actively involved in the life and work of the Armenian Evangelical community.

both external and internal made a clash—and hence separation—almost inevitable from the early beginning. That is, the cumulative effect of all these factors form the fundamental cause for the separation rather than any one individual factor." Our Protestant forefathers attempted to (1) revive the flickering faith of the people, (2) lift up their ethical and moral mores and (3) emphasize the necessity of living in accordance with the Word of God as revealed in the Scriptures. These efforts were not appreciated. As a result they made many sacrifices and endured great suffering for their vicarious efforts to bring about reform.

But, history has a way of turning trials and tribulations into constructive channels of service. From the commencement of the first church on Sunday, July 1, 1846 until the time of the Armenian Genocide in 1915 an unbelievable revival occurred among Armenians in the spiritual, social, educational and literary realms. The Bible became a household word and a precious possession. Many institutions mushroomed in the Armenian homeland occupied by Turkey: (1) 137 churches in 4 unions of churches served by 179 ordained pastors and licensed preachers; (2) 369 primary and 44 secondary schools served by 850 teachers; (3) 8 major colleges and 5 seminaries. The Armenian genocide event wiped out all that growth, but there came about a period of reconstruction when Armenian Evangelical life blossomed up again in about 15 countries in the world.

Thus, an unwelcomed movement became a bane to society just as Mother's and Father's Days have become such stimulating experiences in American life. Historians have listed no less than 10 to 15 benefits that the Evangelical Reformation contributed to Armenian life.

One of these benefits was the founding in 1918 of the Armenian Missionary Association of America which played



This seal struck on the occasion of the 100th Anniversary of the Armenian Evangelical Movement depicts (1) Ararat, (2) the Cross, (3) the Bible and (4) light emanating from Christ. The symbols demonstrate the Armenianness of the movement, the vicarious suffering of Christ for our sake, the word of God as the rule of life and conduct, and the inspiration that arises out of the symbols.

a providential role in the revitalizing of the Armenian Evangelical Movement as well as the life of the Armenian nation in general.

Through its forceful efforts, the AMAA became able first to take care of the physical needs of our people; then, it reached out to help people in their social, educational and spiritual needs by helping them in the building of churches, schools, clinics, social service centers, publishing houses, etc.

I hope I may be forgiven for a personal reflection! I was born and grew up to adulthood in Lebanon. I am thankful for the way my parents raised me. I am also thankful for the way our Evangelical Churches, Sunday Schools, Christian Endeavor Societies and local leaders helped me in my Christian upbringing. I am grateful for the education I received in our schools in Lebanon, which prepared and enabled me to enter into the profession of my choice. I would like to see these institutions kept stronger than they were in the past so that they may help our people in the Middle East which is in a political and financial chaos at the present.

The AMAA, our churches and the individual members of our community have to do our best to prepare ourselves for the challenge of the next decades. We cannot stand still for that would mean defeat; we have to progress if we do not wish to stagnate or regress.

In this regard, I would ask all of you to help the AMAA with your suggestions, prayers and financial support so that we will together be able to pass the Torch of Faith that we received from our forefathers and fathers to our children and the generations to follow.

THE STEPHEN PHILIBOSIAN FOUNDATION DONATES \$100,000 TO THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA



Mrs. Joyce Philibosian Stein, Chairman of the Stephen Philibosian Foundation, presenting \$100,000 check to the AMAA President, Mr. George Philibosian (no relation) while Dr. G.H. Chopourian, AMAA Executive Director (left) and the Rev. Vartkes Kassouni, Pastor of the UACC in Hollywood (middle) share in this happy event.

Mrs. Joyce Philibosian Stein, Chairman of the Stephen Philibosian Foundation, made a generous donation of \$100,000 to the Armenian Missionary Association of America recently at a meeting of the Board of Directors of the Association convened at the United Armenian Congressional Church in Hollywood, Calif. The donation is part of a \$250,000 pledge made to the AMAA by the Foundation on the Sixtieth Anniversary of the AMAA celebrated in 1978. The Philibosians, who are well known philanthropists in the U.S. and abroad, have always shown a keen interest in the work of the AMAA.

This and former donations, along with the ones to be made in the future

towards the \$250,000 pledge, will serve the causes of the Armenian Evangelical Union of North America. The quarter million dollars which will constitute a special AEUNA Endowment Fund, will be held in a special portfolio with the AMAA and the income of its investments will be distributed to the many projects of the AEUNA.

The benevolence of the Stephen Philibosian Foundation provides generous financial assistance to many other causes such as The Armenian Assembly, the Haigazian College, local evangelical churches, the Armenian Social Center in Hollywood, close to thirty Armenian elementary and high schools and many other Armenian institutions.

The Inspirational Corner

A Father's Prayer

(Reportedly written by Gen. Douglas MacArthur as part of his morning devotions)

"Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, but humble and gentle in victory.

"Build me a son whose wishes will not take the place of deeds, whose wishbone will not be where his backbone should be; a son who will know Thee—and that to know himself is the foundation stone of all true knowledge.

"Lead him, I pray, not in the paths of ease of comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn

compassion for those who fail.

"Build me a son whose heart will be clean, whose goal will be high; a son who will master himself before he seeks to master other men; one who will learn to laugh, yet never forget how to weep; one who will reach far into the future, yet never forget the past.

("And after all these things are his, add, I pray, enough of a sense of humor so that he may always be serious, yet never take himself too seriously.) Give him a touch of humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

"Than I, his father, will dare, in the sacred recesses of my own heart, to whisper, 'I have not lived in vain.'"

THE ARMENIAN EVANGELICAL UNITING CHURCH OF SYDNEY

By Alice Haig



Christian Endeavor Society members of the Sydney Church with Dr. & Mrs. P.V. Haig (left center) and Rev. & Mrs. A. Philipossian (right center).
Pictures courtesy of Dr. & Mrs. Vahe Haig.



Council members of the Armenian Uniting Church of Sydney, Australia. L. to R: Sarkis Aroyan, Abraham Aroyan, Rev. Avedis Philipossian, Stepan Stepanian, Levon Levonian, Araxie Ishkhanian, Hagop Jambazian and Garo Soghomonian.

Recently my husband and I returned from a visit to Australia, five days of which were a mission to Sydney for the AMAA, to bring greetings in person to the Armenian Evangelical Uniting Church there, and to observe firsthand how the church is getting along. We found distinct signs of a new vitality, and over and over again we received this message:

"We are far away from other Armenians all over the world, but we want very much to keep in touch. Please don't forget us; let's keep praying for each other and writing and visiting as often as possible."

Our first encounter was at a meeting of the newly-elected church council at the home of the Moderator, Mr. Sarkis Aroyan. Other members present included Abraham Aroyan, Araxie Ishkhanian, Hagop Jambazian, Levon Levonian (Treasurer), Garo Soghomonian, Stephen Stepanian, and Pastor Avedis Philipossian. They told us of a number of difficulties they had had which, until recently, had threatened the very existence of the church. But, they have dealt with the problems and are optimistic for the future. They are eager to become an active member of the world family of Armenian Evangelicals. They explained

Mrs. Alice Haig of South Laguna, Calif., is Vice President of the AMAA. Aside from serving on the Board of Directors and the Executive Committee, she heads the Search Committee for the employment of an AMAA West coast worker and is a member of the Constitution & Bylaws Committee of the Association. She is also active in church and community affairs in the southern California area.

their needs and indicated their appreciation for any help the AMAA might give now. They also look forward to the day when they not only will be self-sufficient but also will help others.

The energy and enthusiasm of the congregation was again reflected at the worship service on Sunday morning, February 22, at which about one hundred attended. This service was planned and conducted by a group of fifteen young people on the occasion of the first anniversary of their Christian Endeavor Society. Their membership, starting with four, has almost quadrupled, and is still gaining momentum. Mr. Hagop Jambazian, President, made an enthusiastic statement of their threefold dedication: "to serve Christ, the Church, and the Nation." He also gave a good pep talk to the group of about twenty Sunday School children present. The pastor, the Rev. Avedis Philipossian, offered the invocation and benediction, and gave a few words of inspiration. A kindly and devoted man, he has helped the congregation survive through their difficult beginnings. He and his family serve the church and the community with love and dedication, and encourage others to participate. His daughter Susan is church pianist. Other young people that morning presented a history of the Christian Endeavor Society, a report of their activities for the year, and a personal choral number. I had been invited to bring the day's message at the end of the service. It was a welcome opportunity to describe the current work of the AMAA to interested listeners, and to

assure them that the AMAA is always interested in their needs and their progress. It was a real privilege to congratulate the church, especially the youth, on their accomplishments and to give them encouragement for the future.

The hospitality of the congregation at the reception following the service was warm and cordial, and reflected both the vitality within the congregation and their delight in having personal contact once more with Armenian Evangelical representatives from abroad. They remembered previous occasions when the Rev. Dr. Chopourian, the Rev. Bernard Guekguezian, and the Rev. Hovhannes Aharonian had visited them.

The efforts of these Armenian Evangelicals are recognized and appreciated outside the church itself both by the Australian Evangelicals and by the Armenian Apostolic community. The day after the council meeting, through the courtesy of Mr. Levonian, we visited the Rev. Robert Smith at the headquarters of the Board of Missions of the Uniting Church of Australia. In charge of ethnic church matters, he showed concern for the welfare of the Armenian congregation, admiration for their efforts, and interest in continuing to help with their needs. The building in which the congregation worships is donated rent-free by the Australian Uniting Church, requiring only that the congregation provide the maintenance. Additional help for pastoral support is also offered as needed.

On Saturday, through the courtesy of Mr. Hagop Jambazian and accompanied

by the Rev. Philipossian, we visited the Tarkmanchats Saturday Armenian School. Some of the Armenian Evangelical congregation are both on the faculty and in the student body of the school. Here, too, we found a lively bunch of Armenians who seemed very happy to be there. We learned that the day starts and closes with prayer. We witnessed the singing of the Hayr Mer by the whole student body of three hundred at the closing exercises of that day; it was an inspiration to hear and see. The Australian government donates the use of the facilities of the very well maintained and extensive Willoughby Elementary School campus, requiring only a nominal charge for utilities and cleaning.

The Australian government also encourages strengthening of ethnic units by providing a radio station dedicated totally to ethnic programs. The head of this overall project is an Armenian. Tuesday and Thursday evenings are both allotted to Armenian programs, which are well received.

On Sunday evening we visited Archbishop Karekin Kazanjian. Twenty years ago, he had founded St. Mary's Apostolic Church in Washington, D.C., and had been instrumental in having the

strating once again that Armenians adapt well in any part of the world. In Sydney, as elsewhere, Armenians have promptly established churches—Catholic, Evangelical, and Apostolic; Saturday schools—six in various parts of the expansive city; and cultural and political organizations. They have at the same time quickly become productive citizens of their adopted country. They are favorably regarded by the Australians. Their status has not suffered any significant damage from the recent assassination of Turkish diplomatic personnel, although a temporary flurry arose, considering that the Armenians are greatly outnumbered by the fifty thousand Turks in Australia. These have been brought in by government subsidy as part of a program to import laborers from allied countries with excess laborers.

The Australian-Armenian community—15,000 in Sydney—consists mainly of immigrants from Egypt, Lebanon, Syria, Jordan, Palestine, and some from Iran, Singapore, India, and other areas. Most have settled there within the last fifteen years and maintain their bilingualism and biculturalism. We met many who have close relatives in the United States. They were eager to hear personally about their families and to



Dr. & Mrs. P.V. Haig with Sydney church leaders. L. to r.: Rev. Robert Smith of the Uniting Church in Australia; Dr. P.V. Haig; Archbishop Karekin Kazanjian, Prelate of the Armenian Apostolic Church in Australia; and Mrs. Alice Haig.

statue of St. Gregory the Illuminator placed in the Washington Cathedral. This meeting was arranged by Mr. Varoujan Iskenderian, brother of Mrs. Teny Berberian, Secretary of the United Armenian Congregational Church of Los Angeles. He and his wife Silva accompanied us at the visit, which was again most cordial. The Prelate expressed his willingness to cooperate with the Armenian Evangelical community in any way that might be practical and beneficial.

From all that we observed and heard, we would say that the Armenian community in Sydney is thriving, demon-

send their love. But, even those who have no close relatives feel the double bonds of being Armenian and Christian. Everyone wants to keep in close touch with Armenian compatriots in the United States and elsewhere. This one-time remote outpost of the Armenian diaspora is no longer remote nor an outpost. It is a flourishing and integral part of that diaspora.

The Armenian Evangelical segment, though small in number, promises to make a significant impact in the community. The words in Luke 12:32 are most appropriate for this congregation:

THE REV. NERSES KHACHADOURIAN RETIRES FROM HIS MINISTRY AT THE ARMENIAN EVANGELICAL CHURCH OF TEHERAN

After a faithful and fruitful ministry of close to half a century, the Rev. Nerses Khachadourian, pastor of the Armenian Evangelical Church of Teheran since 1966, recently retired from active service and left Iran to join his family in Los Angeles, Calif. On the occasion of his retirement and departure from Iran, the Rev. Khachadourian was honored by his church with a banquet held on February 20, 1981 at which time several church and community leaders, including the Rev. Tateos Michaelian, the new pastor of the church, paid tribute to the Rev. Khachadourian acknowledging his faithful and blessed ministry in Iran. Although the Rev. Khachadourian had planned to retire sooner to join his family in the U.S. he chose to stay with his flock throughout the difficult days of the Iranian Revolution.

Prior to his pastorate in Teheran, the Rev. Khachadourian had served as pastor, social worker, evangelist and missionary in various places in the field of the Union of the Armenian Evangelical Churches in the Near East.

The Board of Directors of the AMAA praises God and extends its heartfelt appreciation to the Rev. Nerses Khachadourian for his outstanding and faithful services to the Armenian Evangelical Movement and to the Kingdom of God, and prays that God will grant him health and happiness in his retirement years.

In accordance with its original commitment, the AMAA will continue its support of the church work in Iran especially in the field of the children's and youth programs, missionary service and education.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Surely, God is with them. Surely, we in the United States and elsewhere will continue to keep in touch, to pray for them, and to support them in every way.

AMAA ASSISTS CHILDREN SURVIVORS OF THE CAMBODIAN GENOCIDE

The Armenian Missionary Association of America recently made a contribution of \$2,305.00 towards assisting children survivors of the Cambodian genocide. The gift, which was contributed by a number of AMAA supporters, including the Sunday School children of the Immanuel Armenian Congregational Church of Downey, California following a special appeal through the AMAA NEWS, was presented to the president of the National Center for Genocide Studies, Katherine D. Dukakis. The Rev. Edward S. Tovmassian's Immanuel Church provided the bulk of the \$2,305.00. The National Center for Genocide Studies was founded in 1978 under the leadership of Mrs. Dukakis, wife of the former Governor of Massachusetts. This organization for the first time officially linked the Armenian Genocide and the Jewish Holocaust and began to promote the study of these horrors in the nation's schools, to teach a younger generation about how and why these colossal crimes occurred, and how similar tragedies may be prevented. Two curricula were developed, for the Holocaust first, and recently for the Armenian Genocide through the efforts of the Rev. Vartan Hartunian. Both curricula have been disseminated to public and private schools in Massachusetts and beyond under the title *Facing History and Ourselves*, have involved hundreds of teachers and thousands of children, and have attracted national attention in educational circles. The Armenian Missionary Association of America assisted in the development of the Armenian Genocide curriculum by a grant of \$1,000.00.

Recently, under the umbrella of the National Center for Genocide Studies a Task Force for the Cambodian Children was organized. Early in March of this year, a delegation from this Task Force went to Washington and met with United Nations Ambassador Kirkpatrick, Congressional and State Department Representatives, and the Judiciary Sub-Committee on Immigration. The delegates urged our government to request the United Nations High Commission on Refugees to expedite the process of releasing Cambodian unaccompanied



Rev. Vartan Hartunian handing AMAA check for Cambodian Children to Mrs. "Kitty" Dukakis.

minors from Thai camps where they are being consistently kidnapped by Khmer Rouge guerrilla soldiers.

In preparation for the reception of these Cambodian children, a fund-raising gathering was held recently at the

home of Robert A. Farmer in Brookline, Massachusetts. At this gathering, Reverend Vartan Hartunian, representing the Armenian Missionary Association of America, presented the AMAA's check for \$2,305.00 to "Kitty" Dukakis.

AMAA SCHOLARSHIP RECIPIENT ON MEDICAL MISSIONARY ASSIGNMENT

In response to an invitation from the Mennonite Central Committee, Cynthia Matossian, a May 1981 graduate from the Hershey Medical School of Hershey, Pennsylvania, accepted a short term medical missionary assignment immediately after graduation to serve on the staff of The Mennonite Christian Hospital of Hualien, Taiwan.

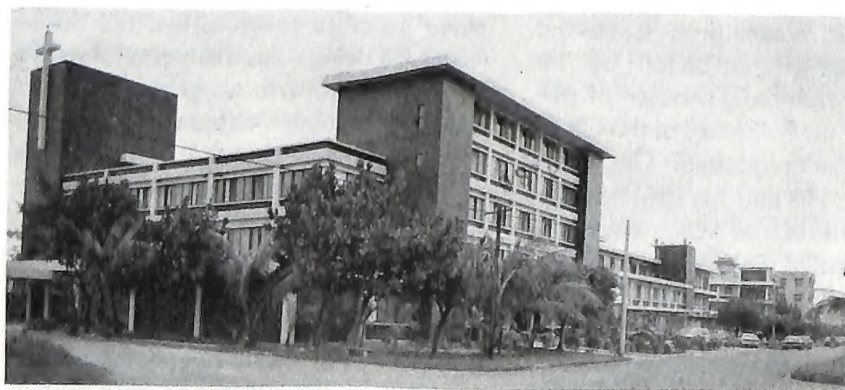
Dr. Cynthia Matossian, who received her degree in ophthalmology, is the daughter of Mr. and Mrs. Alex Matossian of Glen Rock, N.J. Her namesake, Dr. Cynthia Berberian Hale, together with her husband, Dr. Tom Hale, a surgeon, are medical missionaries in Nepal.

At a special service held at the Armen-

ian Presbyterian Church of Paramus, N.J., where Cynthia and her family are members, she outlined her plans for the immediate future and thanked her parents and friends for their continued support and encouragement both morally and monetarily. As an AMAA scholarship recipient, Cynthia also expressed gratitude to the AMAA underscoring the generous support she received from the Association throughout her medical training.

We rejoice at the academic achievements and missionary zeal of Cynthia and congratulate her wholeheartedly.

God bless you Cynthia. You are a wonderful example to the youth and your colleagues.



Menonite Christian Hospital of Hualien, Taiwan.

UPDATE ON LEBANON

Once again Lebanon has become the subject of our deepest concern and earnest prayers since early April when the tensions between the local hostile factions reached their climax and triggered a new series of violent fightings—the bloodiest armed conflict to hit the country since the 1975-76 civil war. The recent fightings between the Syrian peace-keeping forces and the right-wing Phalangist militiamen in the Bekaa valley instantly blazed into a full-scale war engaging every single armed group in the country and involving all kinds of weaponry—including Syrian missiles and Israeli fighter-bomber planes. The most violent of the fightings occurred in the Phalangist enclave of Ashrafieh; around the predominantly Christian town of Zahle, 30 miles east of Beirut and only 8 miles from the Armenian village of Ainjar; and along the Green Line which divides East Beirut from West Beirut.

Although no official figures have been released, it is estimated that at least 600 people were killed and many more injured during this latest round of fightings which marked yet another bloody page in the history of war-ravaged Lebanon.

In accordance with their traditional policy of positive neutrality, the Armenians did not participate in the fightings. Only Armenian armed youth, physicians and First-Aid volunteers were put on the alert to respond to an eventual need.

The Armenian quarters of Nor Marash, Amanos and Dora were not seriously affected as they were during the 1978 clashes. Water supply and electricity were not disrupted, and although the people had to seek shelter in the cellars for safety reasons, they did not suffer from food shortage. At one point however when the Phalangist positions around Bourj Hamoud were heavily bombarded, about a dozen of artillery shells and rockets fell on those Armenian quarters killing several Armenians and injuring many others. Nevertheless, damage was heavier in the Ashrafieh districts where the houses and the shops of a considerable number of Armenian families were destroyed and about a dozen Armenians were killed. According to some reports received from Beirut, the recent fightings have claimed the

lives of approximately 20 Armenians and causing injury to at least 80.

The Armenian schools except Haigazian College, Ainjar High School and the Yeprem and Martha Philibosian Evangelical College in West Beirut were closed soon after the fightings broke out. However, the violences claimed at least seven victims from among the students of our schools most of which were children caught by the splinters of artillery shells exploding near the school buildings in the first hours of the fighting. As of the end of May, the schools were still closed except the three named above and it is believed they will remain closed until the next academic year.

A considerable number of Armenian families from Ashrafieh fled to the mountains, or the Armenian village of Ainjar for safety. Ainjar was calm and the people went about their normal activities throughout the fightings. But, since the main Syrian forces in the Bekaa valley are stationed in and around Ainjar, it is feared that the village which emerged unscathed from the six-year old civil war, now could be subjected to heavy bombardment by the Phalangists or the Israelis.

After three weeks of violent clashes punctuated with a number of short lived cease-fires, the warring factions finally agreed on yet another cease-fire in late April. According to latest telephone reports from a reliable source in Beirut, calm seems to have prevailed since May 25.

The difficulties our compatriots in Lebanon have been experiencing of constant violence, uncertainty, fear, destruction and death seem to be repeating themselves time and time again. Therefore, the problems our fellow Armenians have been and still are subjected to should motivate us to pray earnestly for them and to show Christian love and solidarity with our financial support to those in need.

Those who feel led to contribute to the helpful support the AMAA has been faithfully extending may earmark their gifts for the "Lebanon Relief," and direct them to the Association's headquarters at 140 Forest Ave., Paramus, N.J. 07652.

A CALL TO SHARE IN CHILDREN'S SUMMER VACATION PROGRAMS

How would your children spend their summer vacation if you were unemployed, earned little or were too poor to provide for your family? Have the children work you suggest! That's the trouble! Very little opportunities exist for work for youth in the countries in the Middle East.

As a result most children are confined throughout the summer season to small apartments in the poor areas of the city—or spend the hot and long summer days playing in the dirty and unsafe alleys of their neighborhoods.

Thanks to the Children's Summer Vacation Programs of the Armenian Evangelical Churches in Syria, Lebanon, Iran, Greece and Turkey a haven is provided to such children by organizations such as Daily Vacation Bible Schools, Christian Endeavors Society camps for under-nourished children, conferences and retreats.

These children's summer programs, which are planned and administered annually by the Christian Endeavor Union of each region, give children opportunity to escape the hazards of playing in unsafe and dirty streets, but also provide them with a chance to hear and learn God's Word, the principles of our Christian faith, hymns and shargans and also engage in educational and constructive recreational activities.

The AMAA, which has a keen interest in the physical and spiritual development of children, has always been supportive of children's summer vacation programs in the Middle East. Would you consider helping us to continue with our support of these most worthwhile children's programs? Your contribution, no matter how small it may be, will help keep precious children off the streets, teach the story of Jesus and provide a happy and edifying summer vacation. Use the address below to make your tax deductible contribution.

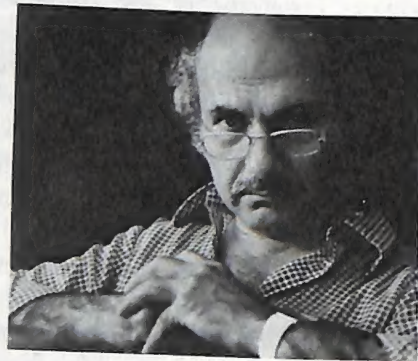
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EXECUTIVE AND FIELD DIRECTORS REPORT

EXECUTIVE DIRECTOR FINDS NEW FRIENDS FOR THE AMAA

During one of his recent trips to California in connection with the work of the Association, our Executive Director, Dr. G.H. Chopourian, visited San Mateo and had the pleasure of meeting current and prospective supporters of the work of the AMAA. Among those whom Dr. Chopourian met were Mr. Askanaz Mackitirian and Mr. Norman Arslan(ian) who are benevolent Armenian gentlemen deeply concerned with the lot of their underprivileged compatriots in the Armenian diaspora and genuinely interested in the work of the AMAA.

In San Mateo, our Executive Director also had the pleasure to visit the studio of **Christopher Der Manuelian** who has been acknowledged by professionals nationwide as an example of true artistic



Christopher Der Manuelian

excellence. He employs a very unique personal philosophy as the basis for his portrait studio and his hauntingly evocative portraits have won many awards. Christopher's approach is simple but based on the belief that the key to great portraiture is the emotional interaction between photographer and subject. His highly personalized style, his practice of becoming totally familiar with the subject's personality, taste and needs, enables him to "break through the outside shell of a person to get to the core of the real self" or produce precisely the photograph that fulfills the client's requirements. Professionals have stated that Christopher's skill truly exemplifies portrait photography in its truest sense – as an artistic expression, a personal accomplishment and a philosophical statement. We wholeheartedly congratulate Mr. Der Manuelian, rejoice in his achievement and also wish him more success and higher achievements in portrait photography.



Mr. Askanaz Mackitirian (left) and Mr. Norman Arslan(ian) of San Mateo, CA. with Mrs. Chopourian.



An expression of Christopher's portrait philosophy



Card Blanche breakfast at the Bezjian for pastoral officers of the AMAA, joined always by local LA pastors. From left: Mrs. Bezjian, Dr. G.H. Chopourian, Mr. Alex Bezjian, the Rev. V. Kassouni and Rev. Moses Janbazian.

FIELD DIRECTOR VISITS CHURCHES ON THE EAST COAST

After spending six weeks in California where he visited our AMAA chapters and churches, our Field Director, the Rev. Moses Janbazian, commenced his itinerary of visits to our supporting churches on the East Coast, in the Mid-Western States and Canada. Beginning with the Armenian Evangelical Church of New York on March 3, the Rev. Janbazian visited the Armenian Ararat Congregational Church, Salem N.H., the Rev. John Mekkossian, pastor; the Armenian Martyrs' Congregational Church, Havertown, Pa., the Rev. Dr. Soghomon Nuyujukian, pastor; the Armenian Memorial Church, Watertown, Mass., the Rev. Vincent Kumjian, pastor; the First Armenian Church, Belmont, Mass., the Rev. Vartan Hartunian, pastor; the Armenian Congregational Church, Chicago, Ill., the Rev. Barkev Darakjian, pastor; the Armenian Congregational Church, Detroit, Mich., the Rev. Dr. Vahan Tootikian, pastor; the Armenian Evangelical Church of Toronto, Canada, the Rev. Yessayi

Sarmazian, pastor; the Armenian Evangelical Church of Cambridge, Canada, the Rev. Ardashes Kerbabian, pastor; the First Armenian Evangelical Church of Montreal, Canada, the Rev. Hovhannes Agnerian, pastor; and the Armenian Evangelical Church of Montreal, Canada, Jirair Bizdikian and Mardiros Eylendjian, acting co-pastors.

During these visits, our Field Director had the privilege to preach mission emphasis sermons in the Armenian and English languages, which were appreciated and well received by all the churches. The missionary committees of the host churches made special arrangements for luncheons or receptions, at which time our Field Director expounded the ministries of the Association, answered questions and appealed to our members and friends to continue their moral and financial support of the ongoing work of the AMAA. The response to these appeals were encouraging – generous offerings of the day being dedicated to the work of the

AMAA, new sponsors joining our Child Education Program and a considerable number of friends and supporters making spontaneous contributions or pledges to the work of the Association. It was right after one of these AMAA luncheon programs that an old lady approached our Field Director and told him privately: "Since I lost my husband two years ago I have saved every penny and dollar from sales of groceries. Now I want to use this to support the education of a needy Armenian University student. I am grateful to God for the way He cared for my schooling in my difficult days, thanks to the AMAA for giving me the opportunity to help a student in need."

The field work schedule of the Rev. Janbazian included also meetings and conferences with our pastors, AMAA committees, church councils, youth groups and friends, with whom he shared thoughts and concerns regarding the life and work of the Association and the needs of the mission field.

POSITION OPEN FOR AN AMAA WEST COAST DIRECTOR

The Board of Directors of the AMAA recently announced that it has an important position available for a West Coast Director to establish a regional office in the Los Angeles area and coordinate the various activities of the Association in the region. The essential duties of the West Coast Director will be to organize and direct public affairs, membership drives and fund-raising activities. Further responsibilities include, promotion work with missions committees, youth and adults within the Armenian Evangelical Churches on the West Coast. Candidates for the position must have aptitude for public relations, deep commitment to the principles of evangelical Christianity and keen interest in serving the spiritual, educational and social need of Armenians. Fluency in both English and Armenian is preferred and salary is open to negotiation.

Those interested in this challenging yet rewarding position should submit their application and resume, not later than August 15, 1981 to:

Mrs. Alice Haig, Chairman of Search Committee
220 Monarch Bay
South Laguna, CA 92677

62ND ANNUAL MEETING OF THE AMAA TO BE CONVENED IN NEW YORK

The 62nd Annual Meeting of the Armenian Missionary Association of America will convene on Sunday, October 18, 1981 at 1:00 p.m. at the Armenian Evangelical Church of New York at 152 East 34th Street, New York, N. Y.

All contributing members of the Association will be entitled to attend the meeting and exercise their rights in hearing the reports, participating in the deliberations and voting for the election of the Board of Directors.

In accordance with the Bylaws of the Association, at least fifteen days before the Annual Meeting notice will be given by circular letter to all the members who will also have the opportunity to exercise their franchise for the election of Directors by mail.

The Sunday Annual Meeting will be preceded by a meeting of the Board of Directors and the traditional Gala Banquet on Saturday evening, October 17, 1981 in the social hall of the Armenian Evangelical Church of New York.

It is the sincere hope and desire of the Board of Directors that all AMAA members will make every effort to be present at all or some of these important events. We welcome your fellowship and input to the deliberations.

STEPHEN P. MUGAR: "WHAT WOULD MY WEALTH PROVE IF I DID NOTHING WITH IT?"

Editor's Note: In its March 5, 1981 issue, **The Boston Globe** featured the success story of Stephen P. Mugar in a long article entitled, "A Philanthropist at 80: Life is an Adventure." The following is a condensed form of the article on the well-known Armenian Philanthropist and close friend of the AMAA.



Stephen P. Mugar

ter the salesman."

Fifty years later, Stephen Mugar was to take money out of his till and give it to society and to young people who couldn't afford to go to college. He, himself, had to give up night school at Bentley School of Accounting to run the family store after his father died of injuries following an auto accident in 1922. Two beneficiaries of his generosity were a black man and a man of Armenian descent whom he put through medical school in the 1950s.

Sarkis Mugar first came to this country as a bachelor in 1895 and worked as a tin knocker in Roxbury. He returned to Armenia, married and had three children; Stephen was his second child.

Sarkis Mugar had a friend from Armenia who had a store called the Star in Watertown. At first, he worked there for nothing to learn the retail trade, and when the friend wanted to sell the store for \$900, Sarkis wanted to buy it, "but he didn't have 900 cents," his son recalled.

With money borrowed from relatives he bought what was to become the first market in the Star chain in 1916.

After his father died, Stephen, then in his early 20s, began working full-time in the market. He introduced new ways of displaying items, added more items and enlarged the store to the next building.

Today, grateful customers remember the kindness of Stephen Mugar during the Depression years and the bank holiday. When other places would not cash paychecks, Mugar never turned one

down. He allowed credit and never dunned anyone. In the 1938 hurricane, he sent his delivery truck around with dry ice for customers' ice boxes.

He decided to open a second store, in Newton. Eventually there was a third store in Wellesley. Star Markets were becoming community institutions. The Star Market over the Massachusetts Turnpike in Newton—the only supermarket in the country built on air rights—shows not only the Mugar ingenuity, but his courage to take a chance and challenge the establishment. "I had faith that, because we were in America, they couldn't put me out of business," he said.

The first Newton Star was built in the 1930s. A second was built across the street in 1948, then probably the most modern market in New England. It was built without posts, following an airplane hangar design. Around 1964, William Callahan, Turnpike Authority Chairman, announced the turnpike would be extended into Boston. The road would go right through this market.

Mugar decided to try for air rights. "No one knew how to draw up an air rights lease and time was running out," he recalled. "I asked Lou Perini (contractor for the state road) how much a foundation would cost if I got permission to build over the road. He said \$50,000. He said it wouldn't do any damage to the road, so without getting approval from Callahan, he put in the pilings. Callahan raised hell."

Mugar said he told a group of lawyers and state officials, "This kind of thing is not like America. You'll put me out of business." Callahan told me there would be a court case because no one had written a lease for an air rights supermarket before, and there was."

Eventually, the Massachusetts Supreme Judicial Court decided the case in Star's favor.

Stephen Mugar believes his success story could be duplicated today if people are willing to take a chance because, "This is still America."

հայերէն բաժին

ՍԻՏՆԻ ՀԱՅ ԱԻԵՏ. ԵԿԵՂԵՑԻՆ

Ալիս Հայկ

Վերջերս, ամուսինս եւ ես Աստորալիա գտնուեցանք եւ այդ առիթով այցելեցինք մաւ Սիտնիի Հայ Աւետ. Միացեալ Եկեղեցին, Աւետարանական Ընկերակցութեան ողջոյնները փոխանցելու եկեղեցւոյ եղբայրներուն եւ մօտէն տեղեկանալու անոնց կեանքին ու գործին մասին:

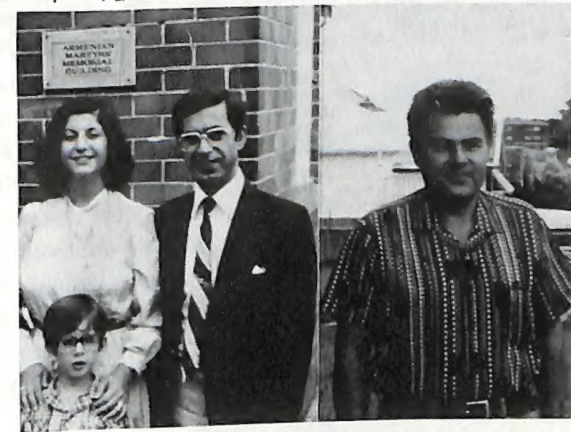
Առաջին առիթով տեսնուեցանք եկեղեցւոյ նորընտիր հոգաբարձական կազմին հետ, Ատենայեան Պրն. Սարգիս Արոյեանի բնակարանը, ուր ներկայ էր մաւ Եկեղեցւոյ հովիւր՝ Վեր. Աւետիս Փիլիպոսեան: Զերմիկ մթնոլորտի մէջ տեղի ունեցած այս հանդիպումին, հոգաբարձու եղբայրները մախ շնորհակալութիւն յայտնեցին Հայ Աւետարանական Ընկերակցութեան ընծայած նիւթական եւ բարոյական օժանդակութեան համար, եւ ապա, երկարօրէն խօսեցան իրենց հարցերուն, կարիքներուն եւ յոյսերուն մասին:

Փետրուար 22-ի առաւօտուն առիթը ունեցանք մաւ ներկայ գտնուելու եկեղեցւոյ կիրակնօրեայ պաշտամունքին, որուն կը մասնակցէին շուրջ 100 հաւատացեալներ: Տեղւոյն Զանգ Ընկերակցութեան կազմուելուն առաջին տարեդարձին առիթով, պաշտամունքը առաջնորդուեցաւ Ընկերակցութեան Ատենայեան Պր. Յակոբ Շամպազեանի եւ այլ ջանիցական երիտասարդներու կողմէ:

*Տիկին Ալիս Հայկ փոխ նախագահն է Ամերիկայի Հայ Աւետարանական Ընկերակցութեան եւ երկար տարիներ իվեր, տարբեր հանգամանքներով, կը ծառայէ Հայ Աւետարանական Եկեղեցիին ու համայնքին:



Վեր. եւ Տիկ. Աւետիս Փիլիպոսեան Սիտնիի Եկեղեցւոյ մուտքին



Սիտնիի Հայ Աւետ. Եկեղեցւոյ Հոգաբարձութեան ներկայ առնենայեալը՝ Պրն. Սարգիս Արոյեան (ձախին) իր Տիկնոջ եւ զակին հետ եւ նախորդ Ատենայեալը՝ Պրն. Ծորն Արքեան:

Pictures courtesy of Dr. & Mrs. Vahe Haig.

Ո՞Վ Է ՀԱՐՈՒՍՏ

Հարուստ է ան, որ ունի սեր անհատում, Սեր՝ դէպ Աստուած, Աղբիւրն Սիրոյ անպատում, Որմէ կու գան երջանկութիւն, կեանք յաւերժ, Խաղաղութիւն, սեր ու գորով միմեկին:

Հարուստ է ան, որուն սիրտն է սեր-յորդուն, Զերբ ցայտաղբիւր՝ սեր կը ժայթքէ յարաւուն, Որուն սիրոյ ծիրին մէջ է ամէն մարդ, Որպէս իր բոլորն եւ եղբայրը հարազատ:

Հարուստ է ան, որ ունի սեր քարեկամք, Որոնց կրնայ բանալ իր սիրտն անասկարկ Որոնք իրեն կրնան իրենց ցաւն պատմել՝ Զոխացնելով իրարու կեանքն անարգել:

Հարուստ է ան, որ գիտէ տալ ուրիշին, Շահէն գտնել՝ Տերոջ արդար իր բաժինն, Եւ նոխացնել կեանքն իր այլոց վայելքով, Գանձ դիզել վերն՝ ստանալ թագ երկնագով:

Հարուստ է ան, որ ունի սեր, յոյս, հաւատք, Եւ ժառանգած՝ մեծ փրկութիւնն երկնառաք, Ատնութեանց ցնցոտիին փոխարէն՝ Հագած ներման ու ներելու քեհեզներն:

Հարուստ է ան, որ ունի Հայրն իր Աստուած, Խիղին է մաքուր, սիրող ներող է սրտանց, Բարեկամ է մարդոց համայն անխտիր, Կը վայելէ սեր-յոյս-հաւատք հատընտիր:

Ա.Գ.Ճ.

ՎԵՐ. Ն. ԽԱՀԱՏՈՒՐԵԱՆ ՀԱՆԳՍՏԵԱՆ ԿԸ ԿՈՉՈՒԻ

Թէհրանի Հայ Աւետ. Եկեղեցւոյ Հովիւը՝ Վեր. Ներսէս Խաչատուրեան, իր պաշտօնը նորոգ ձեռնարկեալ Վեր. Թ. Միքայէլեանի փոխանցելով, անցեալ Փետրուարին, գործօն ծառայութենէ, քաշուեցաւ, Միացեալ Նահանգներ գալու եւ իր ընտանիքին միանալու համար: Այս առիթով, 20 Փետրուար 1981ին, Թէհրանի Եկեղեցին գնահատանքի եւ հրաժեշտի հաւաքոյթով մը պատուեց Վեր. Խաչատուրեանը: Հաւաքոյթին, Վեր. Միքայէլեան, ինչպէս նաեւ Եկեղեցւոյ տարբեր բաժանմունքները ներկայացնող քոյրեր եւ եղբայրներ խօսք առնելով, դրուատեցին Վեր. Խաչատուրեանի հոգեւոր արդիւնաշատ ծառայութիւնները ու երախտագիտութիւն յայտնեցին անոր երկար տարիներու հաւատարիմ ծառայութեան համար: Վեր. Խաչատուրեան, 15 տարիներէ ի վեր մեծ նուիրումով կը ծառայէր Թէհրանի Հայ Աւետ. Եկեղեցիին, որուն, Հայ Աւետարանչական Ընկերակցութիւնը նիւթական մեծ յատկացումներ կ'ընէ տարիներէ ի վեր:

Վեր. Խաչատուրեան, իր 75 տարիներու կեանքին երկու երրորդը անցուցած է Տիրոջ եւ ազգին ծառայելով որպէս հովիւ, անտարանիչ, ընկերային ծառայութեան գործիչ ու քարոզիչ: Փառք կուտանք Աստուծոյ անոր կեանքին եւ արդիւնաշատ ծառայութեան համար ու կ'աղօթենք որ Տէրը արեւշատութեամբ, առողջութեամբ ու երջանկութեամբ օրհնէ իր այս հաւատարիմ ու վաստակաշատ ծառան:

Ստորեւ կուտանք Վեր. Խաչատուրեանի վերջին տեղեկագրութիւնը ներկայացուած Թէհրանի Հայ Աւետ. Եկեղեցւոյ տարեկան ընդհանուր ժողովին, որ տեղի ունեցած է Ուրբաթ, 6 Փետրուար 1981, Սուրբ Յովնանէ Եկեղեցիին մէջ: **ԹԷՀՐԱՆԻ ԵԿԵՂԵՑԻՆ**

Թէհրանի Հայ Աւետ. Եկեղեցին, կեդրոն ունենալով Ս. Յովնանէ Եկեղեցին, ունի 2 ճիւղեր՝ Հոգեշունչ Եկեղեցին, Մաճարիէ թաղամասին մէջ եւ Ընդհանրական Եկեղեցին՝ Զարբէշ շրջանին մէջ: Այս երեք եկեղեցիներն ալ ունին իրենց սեփական շէնքերը: Ս. Յովնանէ Եկեղեցին ունի 150 հաղորդական անդամ, Հոգեշունչ Եկեղեցին՝ 35 եւ Ընդհանրական Եկեղեցին՝ 15 հաղորդական անդամ: Թէհրանի Հայ Աւետ. համայնքը կը հաշուէ շուրջ 1000 անդամ: 1980 տարեշրջանին, հակառակ տիրող աննպաստ պայմաններուն, Տէրոջ շնորհով բնական կերպով ընթացած են եկեղեցական



Վեր. եւ Տիկ. Ներսէս Խաչատուրեան:

աշխատանքները, որոնք մեծ օրհնութիւն եղած են բոլորին: Ամէն Ուրբաթ եւ Կիրակի, առաւօտեան պաշտամունք տեղի ունեցած է Ս. Յովնանէ Եկեղեցիին մէջ: Կիրակի օրուայ պաշտամունքին մասնակցողներու թիւը եղած է 55-100 հոգի, իսկ Ուրբաթ օրուայ պաշտամունքին՝ 35-45 հոգի: Հոգեշունչ Եկեղեցիին մէջ, Ուրբաթ եւ Կիրակի յետմիջօրէի պաշտամունքներ տեղի ունեցած են, որոնց մասնակցողներու թիւը եղած է 25-30 հոգի: Իսկ Ընդհանրական Եկեղեցիին մէջ, ամէն Կիրակի կէսօրէ յետոյ պաշտամունք տեղի ունեցած է եւ մասնակցողներուն թիւը եղած է 20-27 հոգի: Ամիսը մէկ անգամ, Ս. Յովնանէ Եկեղեցիին մէջ միացեալ Հաղորդութեան Պաշտամունք տեղի ունեցած է երեք եկեղեցիներու ժողովուրդին համար:

ԱԽԵՏԱՐԱՆՉԱԿԱՆ ԳՈՐԾՈՒՆԵՆԴՈՒԹԻՒՆՆԵՐ

Մեծ քանակութեամբ Ս. Գիրք, Նոր Կտակարան, Ս. Գիրքի մասեր եւ *Լոյս, Բանբեր, Երջանիկ Յոյս* ու *Զանաւէր* հրատարակութիւններէն ձրի եւ կամ գեղջեալ գիներով բաշխուած են հայկական դպրոցներու, եկեղեցիներու եւ շրջանակներու մէջ: Եկեղեցւոյ *Սուրհանդակ* ամսաթերթը, ճիշտ պարունակութեամբ եւ հոգեւոր նիւթերով, լոյս տեսած է կանոնաւոր կերպով:

ԴԱՍՏԻԱՐԱԿԶԱԿԱՆ ԳՈՐԾՈՒՆԵՆԴՈՒԹԻՒՆՆԵՐ

Հակառակ կարգ մը անխուսափելի դժուարութիւններու, Գոհար Մետրոպոլիտան դպրոցը շարունակած է իր կրթական աշխատանքները բնականոն կերպով: Ս. Գիրքի դասերով, պաշտա-

մունքով եւ տաք ճաշի սպասարկութիւնով, Եկեղեցին հոգեւոր բարերար ազդեցութիւն ունեցած է դպրոցին ուսուցչական կազմին եւ 450-ի հասնող աշակերտութեան վրայ: Պետական նոր օրէնքներու լոյսին տակ, ներկայիս աշխատանք կը տարուի նոր միջոցներ գտնելու, որպէսզի կարելի ըլլայ մեր հոգեւոր գործը շարունակել աշակերտներուն մօտ:

ԸՆԿԵՐԱՅԻՆ ԾԱՌԱՅՈՒԹԻՒՆ

Ընկերային ծառայութեան գծով տեսալից աջակցութիւն տրուած է եկեղեցւոյ բոլոր կարօտեալ անդամներուն ու ընտանիքներուն: Անցեալ տարեշրջանին, 12 կարօտեալ ընտանիքներ ամսական նպաստ ստացած են եկեղեցիէն:

ՄԻՋ-ԵԿԵՂԵՑԱԿԱՆ ՅԱՐԱԲԵՐՈՒԹԻՒՆՆԵՐ

Եղբայրական հաղորդակցութիւն ջանացած ենք պահել քաղաքի բոլոր եկեղեցիներուն, եւ ի մասնաւոր Հայ Առաքելական Եկեղեցիին հետ: Յատկապէս Առաջնորդ Սրբազան Հօր եւ Հայ գաղութի առաջնորդներուն հետ ունեցած ենք սերտ յարաբերութիւն եկեղեցական, ազգային եւ կրթական զանազան խընդիրներու կապակցութեամբ:

ԵԿԵՂԵՑԱԿԱՆ ԿԱԶՄԱԿԵՐՊՈՒԹԻՒՆՆԵՐ

Եկեղեցին իր մէջ ունի 4 կազմակերպութիւններ. Կանանց Միութիւն, Երիտասարդաց Միութիւն, Կիրակնօրեայ Վարժարան եւ Աւետարանչական Ընկերակցութիւն: Այս կազմակերպութիւններուն միջոցաւ անտարանչական, հոգեւոր եւ ազգային օրհնաբեր ծառայութիւն կը մատուցուի ամէն տարիքի եւ սեռի մեր հայրենակիցներուն:

Այս բոլորին հետ կը վերջիշենք Սաղմոսերգոյին խօսքը՝ «Ի՞նչ հատուցանեմ Տէրոջը, Անոր բոլոր ինձի ջրած բարութեանը փոխարէն: Փրկութեան բաժակը պիտի առնեմ ու Տիրոջ անունը պիտի կանչեմ»: Փրկութեան բաժակը՝ նոր ուխտի բաժակը, գերագոյն սիրոյ ու նուիրման բաժակն է: Ան սիրեց մեզ եւ տուաւ ամէն ինչ: Մենք ալ, Անոր սիրով լեցուած՝ կը նուիրենք ամէն ինչ: Մեր անցեալին մէջ եւ մեր ապագային համար, Աստուծո՛ մեր Երկնաւոր Հայրը, Իր հաւատարմութիւնը ցոյց տուաւ մեզի: Իր որդիներուն կը մնայ Յիսուս Քրիստոսի ստատ շնորհքով հաւատարիմ մնալ Անոր: Արդ, Աստուծո՛ թող փառաւորուի մեր կեանքին ու գործին մէջ:

ՍԻՏՆԻԻ ԵԿԵՂԵՑԻՆ (շաբ. էջ 11-էն)

Թացքին պատեհութիւնը ունեցանք եղբայրական հաղորդակցութիւն ունենալու ժողովուրդին հետ, որոնցմէ շատեր երախտագիտութեամբ յիշեցին Վերք. Կ. Չփուրեանի, Պ. Կեօքլեօգեանի եւ Յ. Ահարոնեանի տուած կարճ, բայց օրհնաբեր այցելութիւնները իրենց Եկեղեցիին:

Սիւնիի մէջ այցելեցինք նաեւ Աստուրալիոյ Միացեալ Եկեղեցւոյ հոգեւոր պետը՝ Վեր. Ռապըթ Սմիթ, Սիւնիի Հայոց Առաջնորդը՝ Գերշ. Տ. Գարեգին Արք. Գազանճեան եւ Հայկական Վարժարանը՝ Ուիլյամ Թալամասին մէջ: Անվերապահ եւ ջերմ ընդունելութիւն գտանք մեր բոլոր այցելութիւններու ընթացքին, որոնցմէ այն տպաւորութիւնը ունեցանք թէ՛ Սիւնիի 15,000-ի հասնող հայութիւնը, իր եկեղեցիներով, դպրոցներով եւ մշակութային ու ազգային կազմակերպութիւններով, Հայկական սփիւռքի մէկ եռանդուն ու բարգաւաճ մասը կը կազմէ:

Հայ Աւետարանական Համայնքը, թէեւ թիւով քիչ, սակայն նկատաւելի եւ օրհնաբեր ներկայութիւն մըն է Սիւնիի Հայ գաղութին մէջ: Յիսուսի խօսքերը՝ «Մի վախճար, ազատիկ հօտ, վասնզի ձեր հայրը հաճեցաւ որ Թագաւորութիւնը ձեզի տայ», պատշաճօրէն կրնան ողջուիլ նա՛եւ Սիւնիի Հայ Աւետ. Եկեղեցիին, որուն առաջնորդներէն ու անդամներէն քանիցս անգամ լսեցինք հետեւեալը. «Մենք աշխարհագրականօրէն հեռու ենք ալլ գաղութներէ ու եկեղեցիներէ: Սա կայն կ'ուզենք աշխարհացոյի մեր բոլոր եղբայրներուն հետ հաղորդակցիլ ու կապեր հաստատել: Ուստի աղօթենք իրարու համար, թղթակցինք իրարու հետ եւ կարելի եղածին չափ յաճախ այցելենք զիրար:»

Աստուրալիայէն վերադառնալէ ետք, այսօր, ամէն ժամանակներէ անկի զօրաւոր կերպով կը զգամ հայկական ու քրիստոնէական այն կապերը որոնք, հոգով ու սրտով մօտ կը պահեն մեզ իրարու աշխարհի որ անկիւններու մէջ ալ գտնուելու ըլլանք:

OBITUARIES



THE REV. ARAM HADIDIAN

The Rev. Aram Hadidian was born in 1896, in Aintab, Turkey. After graduating from the School of Religion in Athens, Greece, in 1926, he assumed the pastorate of the Armenian Evangelical Church of Bitias (Mussa Dag), Syria. In 1939 when the province of Iskandarun was annexed to Turkey, Rev. Hadidian accompanied his people to Anjar, Lebanon, where he continued his pastoral ministry until 1947. The "Nor Marash" Church in Beirut was his last congregation to serve from 1947 until his retirement in 1965, after which he served as pastor at large and as president of the Evangelical Community Council in Lebanon.

The Rev. Aram Hadidian died in March 19, 1981 at the residence of his son Dr. Henry Hadidian in Munster, Indiana, where the Rev. and Mrs. Hadidian were residing since 1975, when they came to the U.S. from Lebanon. The Funeral services which were officiated by the Rev. Barkev Darakjian, were held on March 23, at the Westminster Presbyterian Church in Munster, Indiana.

In accordance with the wish of the Hadidian family, donations in lieu of flowers were designated for the Rev. Aram Hadidian Fund established with the AMAA.

The Board of Directors and the officers of the AMAA join in praising God for the devoted life and fruitful ministry

of the Rev. Aram Hadidian, extending, at the same time, their profound sympathies to the Hadidian, Khachadurian and Hasserjian families.

The following is a testimonial by the Rev. Assadur Sadakian of Burlingame, Calif., a colleague and long time associate of the late Rev. Hadidian.

I have known the Rev. Aram Hadidian since 1926 when he graduated from the School of Religion of Athens and came to Aleppo to serve as the assistant pastor of the Bethel Armenian Evangelical Church. In those days thousands of Armenian refugees had found their refuge in Aleppo. These refugees went through all kinds of hardships - unemployment, malnutrition, diseases, poverty. Hopelessness and anxiety was the mood of all the people who lived in mud huts or shacks. It was in these circumstances that Aram Hadidian, a tall, educated, communicative and appealing young man came on the scene to commence his pastoral ministry as the assistant of the Rev. Garabed Ketenjian, Pastor of the Bethel Church.

I have had the privilege of knowing the Rev. Hadidian in two different capacities: as the son of a family of his congregation and also as a minister of the Gospel and a colleague in the field of the Union of the Armenian Evangelical Churches in the Near East. The following is my impressions about the Rev. Hadidian as I knew him during my many years of association with him.

In the first place, I have known the Rev. Hadidian as a leader of great administrative qualities and organizing capacities. The Bethel Church which was known as the "Church of the Camp," had only one hall which served as a school and a worship center. During the weekdays the hall was divided with curtains to make up classrooms and on Sundays the curtains were drawn aside for worship service. The Rev. Hadidian began his ministry under these circumstances. Nevertheless he didn't lose hope. He worked hard and with the minimum facilities available he organized all the activities of the church capably. Along with his pastoral duties he also organized the school and always cooperated with the principal to improve

the teaching system and the life of the students.

The Church of the Camp had a Christian Endeavor Society but the Rev. Hadidian further organized it and turned it into an interesting place for the youth. Every week he organized special lectures for the youth at which time he invited intellectuals, directors of schools, doctors or community leaders to present scientific, cultural, social or moral themes to the youth. In those days, these activities were regarded as unique events in the entire Armenian community of Aleppo. I have to mention also that the Rev. Hadidian gave special attention to the Christian education of children and adolescents. He organized a large Sunday School which was attended by hundreds of children. He also encouraged Christian young men and women to be involved in the activities of the Sunday School, thus introducing them to the work of the church. Personally, I was introduced to church work by the invitation of the Rev. Hadidian to assume the teaching of a Sunday School class.

In the second place I knew the Rev. Hadidian as a minister who always had a special place in his heart for the younger generation. He always loved the youth and understood them. His loving personality always appealed to the youth who were often invited to his home for friendly get-togethers. It was certainly his special relationship with the younger generation that led so many young men to get into the ministry. Indeed, during his pastoral ministry of six years at the Bethel Church, nine young men chose to study theology and became pastors. Personally, I owe the choice of my vocation to three precious souls one of which was the Rev. Hadidian who had a great influence on my spiritual life.

In the third place, the Rev. Hadidian was a pastor of special abilities to initiate the construction of churches and schools two of which are the Armenian Evangelical Churches of Nor Marash and Ainjar, Lebanon.

In 1939, when the Armenian population of Musa Dagh immigrated to Ainjar, Lebanon, the Rev. Hadidian accompanied the people of his Bitias Church and went through all the suffering of his

flock. Early in the formative years of the Armenian community of Ainjar, when the people suffered from diseases, malnutrition and lack of housing, the Rev. Hadidian initiated and completed the construction of the Armenian Evangelical Church of Ainjar thus erecting a center of faith, hope and consolation for the suffering people.

When the Rev. Hadidian assumed the pastorate of the Armenian Evangelical Church of Nor Marash, Beirut, he again proved his outstanding qualities as a leader of administrative abilities. First he completed the construction of the parsonage which had started during my pastorate; and then he expanded the school building and raised the former elementary school to high school level.

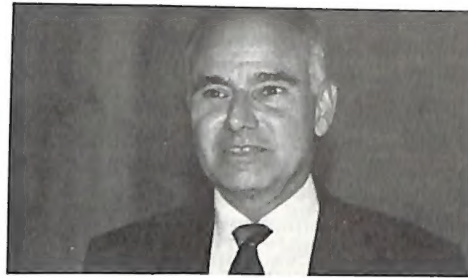
Before I end this short testimony to Aram Hadidian, I have to highlight also his humble, refined, appealing and peaceful personality. Even in the most adverse situations, he maintained an even temperament and avoided hurting anybody.

Persistence, zeal and conscientiousness were some of the other qualities of the Rev. Hadidian. These, along with his administrative abilities and dedication made him a servant of God worthy of his calling, who in addition to his pastoral ministry served the Armenian Evangelical Union of the Near East as Moderator, Chairman of the Executive Council and Community leader.

The Reverend Garabed Tilkian states the Rev. Hadidian was ordained in Bitias in 1938, served all the churches in the area-Ekizolouk, Keurkune, Kessab-, married Gayda Hasserjian with whom he established a happy home and a family of three children and concludes with this testimony: "I had deep respect for my colleague because he was a man of common sense with unflinching courage and dedication. He worked hard and under adverse circumstances. Truly he was a faithful soldier of Christ and His Kingdom. Who shall replace him? Who among the young generation shall choose the Christian Ministry?"

THADDEUS "DICK" CHAMALIAN

Thaddeus D. Chamalian was born on August 17, 1909 in New Jersey, a son of the late Mr. & Mrs. M. Chamalian who were among the founders of the



Armenian Evangelical Church of New York.

After the example of his parents, Dick Chamalian lived a devoted Christian life. He served as a parish visitor and an active member in various Presbyterian and Methodist churches in Leonia and Hackensack, N.J., and Mansfield and East Liverpool, Ohio. He died at the age of 71, on December 15, 1980 in the Ohio Valley Hospital in East Liverpool, Ohio. Memorial services were held at the First United Methodist Church with the Rev. Donald Shank officiating.

Surviving are three daughters, Mrs. Henry (Laura) Sheets at home, Mrs. Ellis (Susan) Firth of Christiansted, St. Croix, Virgin Islands, and Mrs. Virginia O'Connor of Millersville, Pa.; a son, Malcolm of Lincoln Park, N.J.; a sister, Mrs. James (Zabelle) Lachinian of Mansfield; a brother, Archie of Cresskill, N.J., and nine grandchildren and one great-grandchild.

The following is a testimonial of Pastor Donald R. Shank of the First United Methodist Church which Mr. Chamalian attended:

When Dick came to us as Parish Visitor on September 1, 1978, no one really anticipated the kind of impact he would have on our congregation. In 2 1/4 quick years he taught us much about Christian living, by his example and his verbal challenge. Dick was a hard, energetic worker. In his first four months here, he made 710 calls, on members of our church and prospects. Once a month he visited the nursing homes and shut-in members. When I would be on vacation, he made hospital calls and recorded Inspiration Line. I can't begin to count the numerous times he'd say to me "What would you like me to do? How can I help lighten your load?" He worked with our youth in "Choral Speaking," he supervised the planting of the "Pentecost Geraniums," he directed the "Last Supper Tableau," he record-

ed the Worship attendance of every church member. He was a disciplined, organized member of our staff. I don't think he knew what it meant to be part-time. Someone said, Dick moved in two gears; fast and faster.

You have described him with words like: enthusiastic, friendly, compassionate, challenging, joyful, scholarly, thoughtful, hard-working, stubborn, faithful, dedicated, loving. He often said the reason he worked so hard for the Lord was because he felt he had wasted so much of his life, until he became a Christian in 1962. Not that he believed in working your way into heaven. That was by God's grace, coupled with your faith. He was just grateful for all that God had done for him. When I asked on the Sunday following his death how many of the 300 worshipper's homes he had been in, 99% must have raised their hands.

Dick Chamalian was a rare and beautiful person; a (and I use these words carefully) Christ-like Christian. He has left his mark here. God be praised for allowing our paths to cross.

The AMAA wishes to extend its heartfelt sympathies to the children and close relatives of Thaddeus Chamalian and express its appreciation for the Memorial gifts received.

AZNIF KIRAKOSSIAN ETINOFF

Due to certain reasons beyond our control, we were not able to report in time the passing away of Mrs. Aznif Kirakossian Etinoff of Beirut, Lebanon which occurred in July, 1980.

Mrs. Etinoff was born in Antioch in 1909. She was a graduate of the Nursing School of the American University Hospital of Beirut, where she served in various capacities for nearly 20 years. Mrs. Etinoff was a tireless worker in a number of charitable and women's organizations in Beirut where she spent most of her life. She died after a long and painful illness on July 9, 1980. The funeral services were held at the University Chapel of the American University of Beirut, Lebanon. Tribute in loving memory of Mrs. Etinoff was paid by numerous friends and relatives from Beirut and other countries.

Mrs. Aznif Etinoff is survived by her husband Nedko, by her sister Mariam and brothers, Guiragos and Murad Kirakossian of France, to whom the Board of Directors and the Executive Director of the AMAA extend their belated but deep sympathies.



VIOLET E. HARONIAN

Violet E. Haronian was born on December 23, 1896 in Mikhalitch, currently called Karajabey, Turkey. She died on May 3, 1981 at Ocean Grove, New Jersey, where she had been residing since 1969. She was the widow of Frank J. Haronian, a former Captain in the U.S. Army, who after his retirement from the army taught French at the University of North Carolina and at Morris High School, New York City.

Mrs. Haronian, daughter of Hatchik and Pauline Elmayan, attended the American Missionary Boarding School at Bursa, Turkey. She and her many schoolmates gathered together in the 1930's to establish the Brousa School Girls' Club for the purpose of raising funds to pay for the education of needy, worthy Armenian children. As secretary of the Club, Mrs. Haronian played a vital role in keeping the Club members unified and in the fund-raising campaigns. When it was obvious that the Club could no longer function due to the demise of the majority of its members the Club's philanthropic work was given over to the Armenian Missionary Association of America, Inc., where the Brousa School Girls' Club Endowment Fund was established. The annual income of the Fund provides scholarship to needy students.

Mrs. Haronian is survived by a sister, Mathilde E. Girdlian of Altadena, Calif.; sons, Frank and Paul Haronian; and granddaughters, Grace and Joyce Haron-

ian. Mrs. Haronian was interred with her husband at Cedar Grove Cemetery in Flushing, Queens, New York.

The Board of Directors and officers of the AMAA extend their heartfelt condolences to her family and friends and acknowledge the generous Memorial gifts received which have been added to the Brousa Girls' Club Endowment Fund.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

*Mr. John Asder, Sr.	Laguna Hills, CA	
*Mrs. Yevnige Arslanian	Chicago, IL	Sept. 3, 1980
*Mr. Thaddeus D. Chamalian	East Liverpool, OH	Dec. 15, 1980
Mr. Vartan Yazejian	Bloomfield Hills, MI	Jan. 22, 1981
*Mr. David Bahoudian	Toronto, Canada	Feb. 15, 1981
Mrs. Rose Krikorian	Fresno, CA	Feb. 26, 1981
Mr. Edward S. Edwards	Bronx, NY	March, 1981
*Dr. Mihran Chapian	Providence, RI	March 7, 1981
Mrs. Perusa Boyajian	Arlington, MA	March 8, 1981
*Rev. Aram Hadidian	Munster, IN	March 19, 1981
*Mrs. Zarouhi Shoushanian	Cranston, RI	March 25, 1981
*Mrs. Meline Tiryakian	Miami, FL	March 25, 1981
Mrs. Edward S. Edwards	Bronx, NY	April, 1981
Mr. Aram Jamgotchian	CA	April, 1981
*Mr. Leon K. Sapsuzian	Loudonville, NY	April, 1981
Miss Gladys Avakian	Los Angeles, CA	April 2, 1981
Mrs. Ida Marie Barsam	Glendale, CA	April 2, 1981
Mr. Ara Arakelian	Fresno, CA	April 3, 1981
Mrs. Arousiag Siwaslian	Elmhurst, NY	April 3, 1981
*Mrs. Violet E. Haronian	Ocean Grove, NJ	May 3, 1981
*Mrs. Pailoun Missirlian	Alhambra, CA	May 7, 1981

*Memorials were designated for AMAA.

BE AN ANGEL: SAVE THE AFFLICTED IN LEBANON

News from Beirut is not good (see "Lebanon Update" on page 7 of this issue). Schools are closed; cellars are used for safety; unemployment is rampant; some have died and many injured. This is the summation of reports from our top leaders in Beirut.

Mrs. Ellen Sagherian, wife of pastor Hagop Sagherian and secretary in charge of our Child Education Sponsorship Program, writes the following story:

"I suppose you are thinking of what happened to us. Well, on Thursday, April 2, at 11 a.m. suddenly shelling started and shops closed down, school children were taken down to shelters, children crying, teachers and parents panicking, parents running to the schools to get their children safely home thinking that the shelling may continue for days, non-stop, as it did in October '78.

"Parked cars are burned and destroyed. Rockets land in busy streets killing and wounding people.

"The ladies of the 4 churches were having a joint prayer meeting of Lent in Amanos, Dora church, when the shelling started. Those from the west got into their bus and it took them 3 hours to reach safely home as they had to wait in the bus for 1½ hours in a traffic jam, not being able to move.

The rest of us sheltered in the school basement with the children and as the shelling subsided we were able to come home safely. One 4 year old girl from Nor Marash school was killed and the brother wounded as the father was driving them home. Another Lebanese school girl was cut into two pieces near our home as she was going home. Some schools were unable to send the children home safely so they kept them overnight in the basement.

"Risking their lives, people jam into cars and escape into the mountains. The streets are deserted and Beirut looks like a ghost town. Those remaining are hiding in basements. We and the Manogians are staying here in the basement of the house. The shelling has not been as bad as the '78 Oct. was but it isn't very far from us either. Thank you for your prayers. I am hoping to send this letter with a traveller."

Caught in the middle of these tragic hostilities, survival remains a problem! Would you like to consider sending a contribution to our Lebanon Emergency Fund? This is the right time. The full amount of your gift will be transmitted for emergency relief.

Armenian Missionary Association of America
140 Forest Avenue
Paramus, NJ 07652

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666 WEST 207th ST
NEW YORK NY 10034

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